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कृष्णं वन्दे जगद्गुरुम्

राष्ट्रिय संस्कृत संस्थान, जयपुर परिसर

राष्ट्रिय संस्कृत संस्थान
जयपुर परिसर
पुस्तकालय
क्रमांक 13664

वर्गीकरण सं. .....

पुस्तक सं. ..... दिनांक .....

यह पुस्तक नीचे अङ्कित तिथि या उससे पूर्व लौटा दी जानी चाहिये। यदि पुस्तक निर्धारित तिथि से अधिक समय तक पाठक अपने पास रखेंगे तो 50 पैसे प्रतिदिन के हिसाब से विलम्ब शुल्क देय होगा।

2.25

कृष्णं वन्दे जगद्गुरुम्

(A selction of 108 verses from gita with English translation)

Published by : *SANSKRIT SEVA SAMITI*
M-4, 67/521, Shastrinagar
AHMEDABAD-3800013
Phone 463926

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Designer : *HEMANT WALA*

Price : *Rs. 10 00*

Printer : *Balajee Offset Printers*
8/B, J.K. Estate, Opp. Rustom Mills,
Dudheshwar Road, AHMEDABAD -4.

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कृष्णं वन्दे जगद्गुरुम्

EDITOR'S NOTE

कृष्णं वन्दे जगद्गुरुम्–

is a result of true devotion to Krishna, the Guru of Gurus, the preceptor, of preceptors whose divine grace inspired Smt. Sheela Rajan Harivallabhadas to learn Sanskrit for her self satisfaction — **स्वान्तः सुखाय.**

This, being her first attempt to translate Gita, deserves to be commended even if Sanskrit scholars may not find a perfection for which they are known for. The aim of a translator is to convey the spirit of the original to a common man in a simple and lucid manner. This, to my mind, has been achieved to a considerable extent. Mr. Hemant Wala, an architect by profession, has designed this small book with great love and devotion.

My sincere thanks to all those lovers of Sanskrit and devotees of Krishna who have made this Sanskrit Seva Samiti's endeavour possible. We pay homage to the Lord by saying–

कृष्णं वन्दे जगद्गुरुम्

Sanskrit Seva Samiti Ahmedabad.

12/ 3/ 85

President

Gautam Patel

TRANSLATOR'S NOTE

Universally recognised as the jewel of India's spiritual legacy the Bhagwat Gita consists of 700 verses divided into 18 cantos. The Gita goes far beyond the ethical question with which it starts to consider broadly the nature of God and the means by which man can know Him. The greatness of the scripture lies in its description of both the end and the means. Initially it describes the ultimate reality as a personal God, frequently refering to it as the immanent spirit, the transcendent absolute and finally as the state of one's awakened soul.

The selection of 108 verses is an endeavour to extract the essence of this great, perennial philosophy.

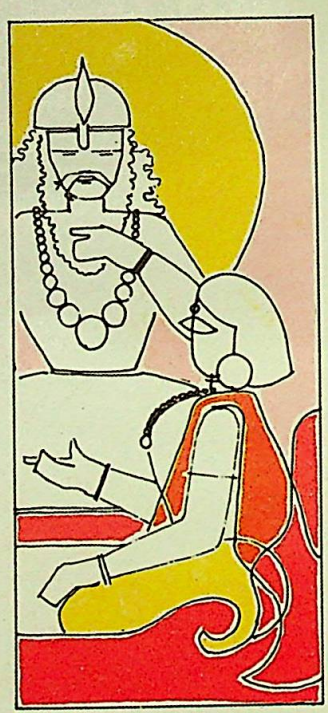
Translations have their limitations, to quote Dr. Radhakrishnan 'The dignity and grace.. the music and melody.. are difficult to capture in another medium. The translator's anxiety is to render the thought but he cannot convey fully the spirit'.

We hope this effort will be met with the same enthusiasm with which it was conceived.

Sheela Rajan Harivallabhdas

व्यासं ज्ञानप्रदं नित्यं गणेशं सिद्धिदं शुभम् ।
प्रणम्य प्रारभे गीताश्लोकसंक्षेपसंग्रहम् ।।

दिव्यौ शङ्खौ प्रदध्मतुः ।।



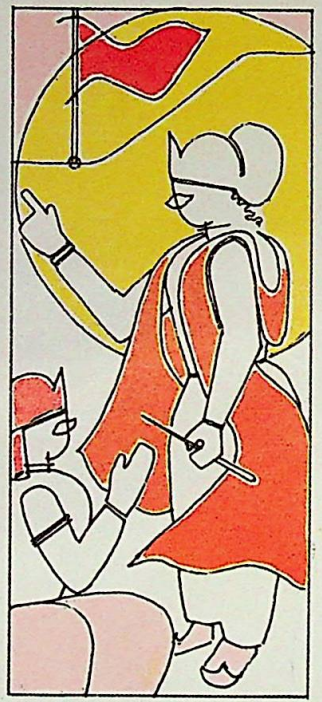
।। अथ श्रीमद्-भगवद्-गीता-श्लोकसंक्षेपः ।।

१–२१, २२ अर्जुन उवाच
सेनयोरुभयोर्मध्ये
रथं स्थापय मेऽच्युत ।।
यावदेतान्निरीक्षेऽहं
योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्य–
मस्मिन् रणसमुद्यमे ।।

Arjuna said :
O Achyuta, place my chariot in the midst of the two armies, so that I may see all those who stand here, eager for battle, with whom I have to contend, in this strife of war.

१–२८, २९
दृष्ट्वेमं स्वजनं कृष्ण
युयुत्सुं समुपस्थितम् ।।
सीदन्ति मम गात्राणि
मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे
रोमहर्षश्च जायते ।।

Seeing my kinsmen, arrayed, eager to fight, O Krishna, My limbs quiver, and my mouth is parched, my body trembles and my hair stands on end.



१–३०
गाण्डीवं स्रंसते हस्तात्
त्वक्चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं
भ्रमतीव च मे मनः ।।

The Gandiva-bow slips from my hand and my skin is burning all over; I am also unable to stand and my mind is reeling.

१–४७ संजय उवाच ।
एवमुक्त्वाऽर्जुनः संख्ये
रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं
शोकसंविग्नमानसः ।।

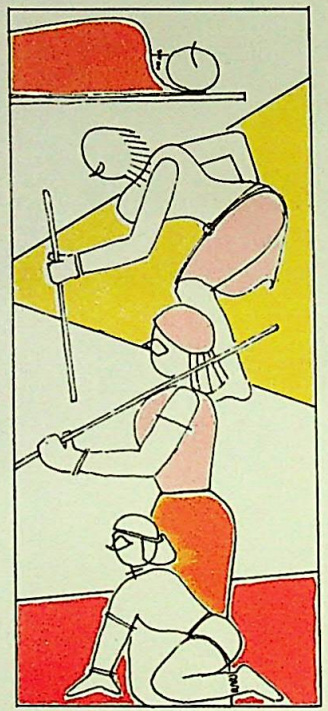
Sanjaya said :

Having spoken thus on the battlefield, Arjuna sat down On the seat of the chariot, casting aside his bow and arrow, his mind overwhelmed with grief.

२–७ अर्जुन उवाच ।
कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां
प्रपन्नम् ।।

Arjuna said :

My very being is overpowered by the taint of pity, my mind confused about my duty. I ask Thee, tell me for certain what is best, I am Thy disciple. Instruct me, who has taken refuge in Thee.



२–११ श्रीभगवान उवाच ।
अशोच्यानन्वशोचस्त्वं
प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च
नानुशोचन्ति पण्डिताः ।।

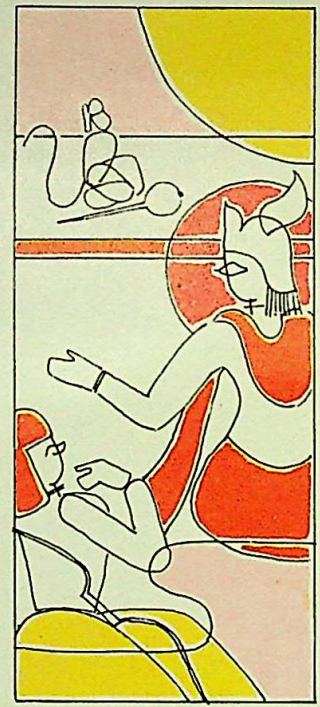
Krishna said :
You have grieved for those that should not be grieved for, yet you speak words of wisdom. The wise do not grieve for the living nor the dead.

२–१३
देहिनोऽस्मिन्यथा देहे
कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्ति–
र्धीरस्तत्र न मुह्यति ।।

Just as the soul in this body passes into childhood, youth and old age, he similarly passes into another body, a firm man grieves it not.

२–१६
नासतो विद्यते भावो
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्त–
स्त्वनयोस्तत्वदर्शिभिः ।।

The Unreal has no existence and there is no non-existence of the Real. The conclusion about these two has been seen by the Knowers of Truth.



२–१९

य एनं वेत्ति हन्तारं
यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानितो
नायं हन्ति न हन्यते ।।

He who thinks that the soul slays, and he who thinks that the soul is slain, both of them fail to know, as He slays not, nor is He slain.

२–२०

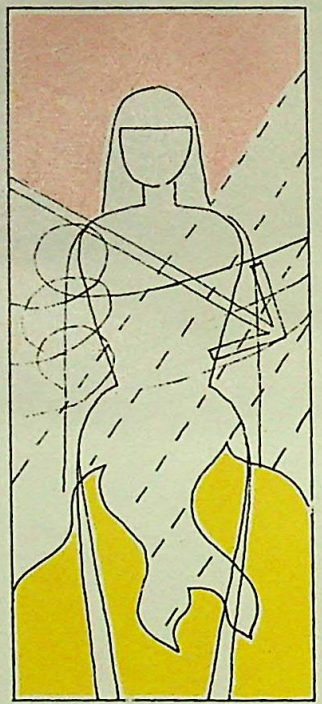
न जायते म्रियते वा कदाचि -
न्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ।।

The soul is neither born nor does He ever die, after having come to existence, He does not cease to be. Unborn, Eternal, Permanent and Primeval. He is not killed when the body is killed.

२–२२

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ।।

Just as a person casts off his old clothes and puts on new ones, the embodied soul casts off its worn out bodies and enters others which are new.



२–२३

नैनं छिन्दन्ति शस्त्राणि
नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो
न शोषयति मारुतः ।।

Weapons do not cleave Him, fire does not burn Him, water does not moisten Him, nor does wind dry Him.

२–२७

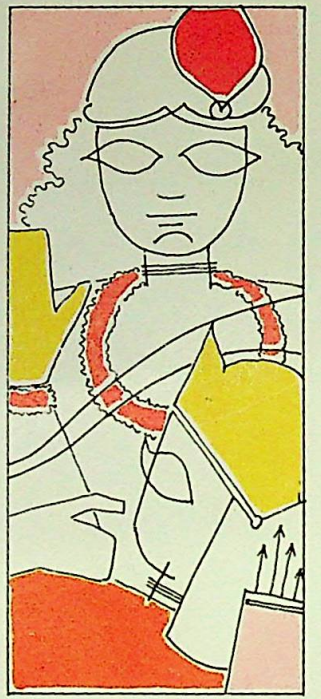
जातस्य हि ध्रुवो मृत्यु-
र्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे
न त्वं शोचितुमर्हसि ।।

For one who has been born, death is certain and certain is birth for one who is dead. Therefore, over the inevitable, you should not grieve.

२–३१

स्वधर्ममपि चावेक्ष्य
न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्
क्षत्रियस्य न विद्यते ।।

Further, considering your duty you should not falter, for there is nothing greater for a Kshatriya, than a righteous war.



२–३७

हतो वा प्राप्स्यसि स्वर्गं
जित्वा वा भोक्ष्यते महीम् ।
तस्मादुत्तिष्ठ कौन्तेय
युद्धाय कृतनिश्चयः ।।

Either slain you shall obtain heaven, or victorious you shall enjoy the earth. Therefore, O Kaunteya, arise with the determination to fight.

२–३८

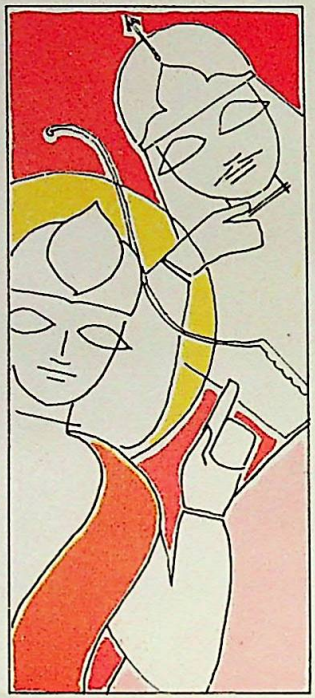
सुखदुःखे समे कृत्वा
लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व
नैवं पापमवाप्स्यसि ।।

Treating alike pleasure and pain, gain and loss, victory and defeat, fight for the sake of fighting, thus you shall not incur sin.

२–४७

कर्मण्येवाधिकारस्ते
मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भू–
र्मा ते संगोऽस्त्वकर्मणि ।।

Your right is to action alone, never to its fruits. Let not the fruit of action be your motive nor let your attachment be to inaction.



२–४८

योगस्थः कुरु कर्माणि
संग त्यक्त्वा धनंजय ।
सिद्धचसिद्धचोः समो भूत्वा
समत्वं योग उच्यते ।।

Perform your action, O Dhananjaya, being steadfast in Yoga, abandoning attachment, with an even mind in success or failure. For evenness of mind is said to be Yoga.

२–५०

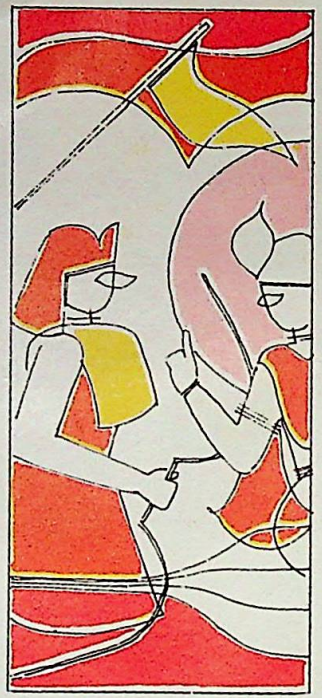
बुद्धियुक्तो जहातीह
उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व
योगः कर्मसु कौशलम् ।।

One endowed with intelligence, cast away, in this world both good and evil, therefore, strive for Yoga. Skill in action is Yoga.

२–५५

प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ।।

O Partha, when a man abandons all desires of the mind, and is satisfied in the Self, by the Self, then he is said to be one of steady wisdom.



२–६२

ध्यायतो विषयान्पुंसः
संगस्तेषूपजायते ।
संगात्संजायते कामः
कामात्क्रोधोऽभिजायते ।।

When a man contemplates on objects of sense, attachment for them arises, and from attachment springs forth desire, from desire results anger.

२–६३

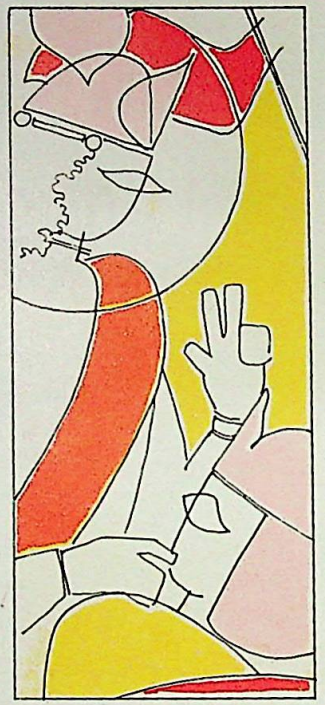
क्रोधाद्भवति संमोहः
संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो
बुद्धिनाशात्प्रणश्यति ।।

From anger comes delusion, from delusion bewilderment; and from bewilderment the destruction of discrimination; from the destruction of discrimination, he perishes.

२–६५

प्रसादे सर्वदुःखानां
हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु
बुद्धिः पर्यवतिष्ठते ।।

In that purity of mind, all pains are destroyed, for the intelligence of the man of tranquil mind is soon well-established.



२–६९

या निशा सर्वभूतानां
तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि
सा निशा पश्यतो मुनेः ।।

What is night for all beings, in that the self-controlled man keeps awake, and when it is time for all beings to be awake, it is night for the sage of vision.

२–७१

विहाय कामान्यः सर्वान्
पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः
स शान्तिमधिगच्छति ।।

He who abandons all desires, and lives free from longing, who has given up mine-ness or egoism, attains peace.

३–३

लोकेऽस्मिन्द्विविधा निष्ठा
पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां
कर्मयोगेन योगिनाम् ।।

In this world there is a two-fold path of life as I have already explained before, O sinless one, the Path of Knowledge for the men of contemplation and the Path of Work for the men of action.

३–८

नियतं कुरु कर्म त्वं
कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते
न प्रसिद्धचेदकर्मणः ।।

Perform your prescribed duty, for action is superior to inaction. Even the maintenance of your body would not be possible without action.

३–२१

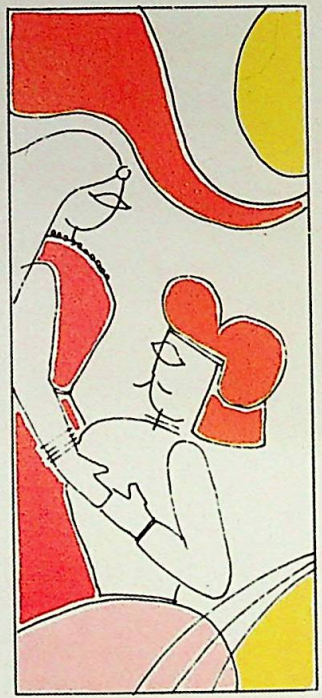
यद्यदाचरति श्रेष्ठ-
स्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते
लोकस्तदनुवर्तते ।।

Whatever a great man does, common men immitate. Whatever standard he sets, the world follows.

३–३०

मयि सर्वाणि कर्माणि
संन्यस्याध्यात्मचेतसा ।
निराशिर्निर्ममो भूत्वा
युध्यस्व विगतज्वरः ।

Surrendering all actions to Me, with the mind fixed in the Self, without desire and egoism, fight, free from fever.



३—३५

श्रेयान्स्वधर्मो विगुणः
परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः
परधर्मो भयावहः ।।

Better one's own duty though imperfectly carried out, than the duty of another, carried out perfectly. Better is death in fulfilling one's own duty, for to follow another's duty is perilous.

३—३७

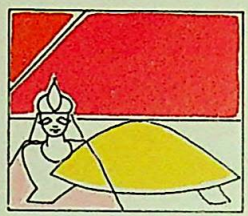
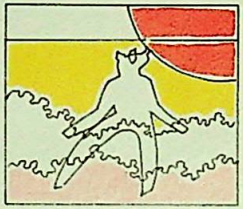
काम एष क्रोध एष
रजोगुणसमुद्भवः ।
महाशनो महापाप्मा
विद्ध्येनमिह वैरिणम् ।।

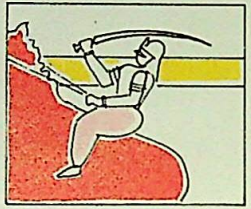
It is desire, it is anger, born of the mode of passion, all-devouring and most sinful. Know this to be the enemy in this world.

३—३८

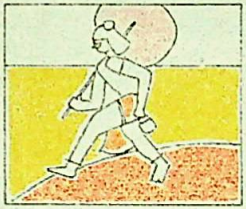
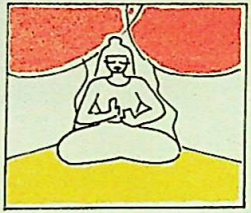
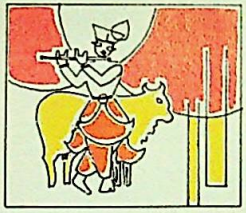
धूमेनाव्रियते वह्नि-
र्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भ-
स्तथा तेनेदमावृतम् ।।

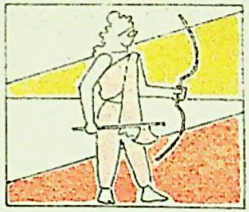
As fire is covered by smoke, as a mirrior by dust, as an embryo by the womb, so is wisdom enveloped by desire.

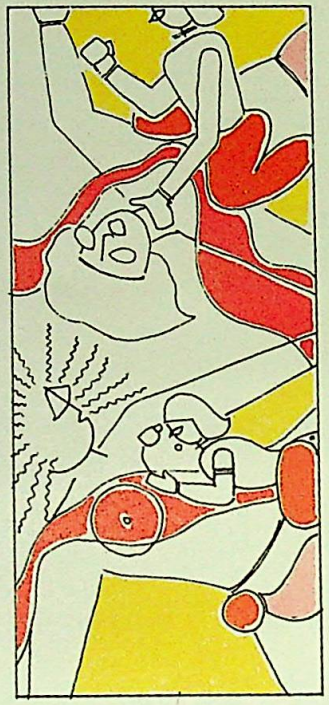





.....संभवामि युगे युगे ।।





४–७

यदा यदा हि धर्मस्य
ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य
तदात्मानं सृजाम्यहम् ।।

Whenever there is a decline of righteousness and the rise of unrighteousness, O Bharata, then I incarnate Myself.

४–८

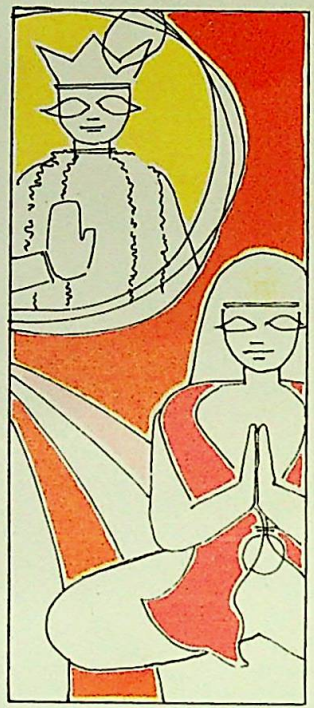
परित्राणाय साधूनां
विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय
संभवामि युगे युगे ।।

For the protection of the good, for the annihilation of the wicked, and for the establishment of righteousness, I am born in every age.

४–३७

यथैधांसि समिद्धोऽग्नि-
र्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि
भस्मसात्कुरुते तथा ।।

As the blazing fire reduces firewood to ashes, O Arjuna, so does the Fire of Knowledge, reduce all actions to ashes.



४–३८

न हि ज्ञानेन सदृशं
पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः
कालेनात्मनि विन्दति ।।

There is nothing in this world as pure as Knowledge. He who has perfected himself by Yoga, finds this within himself, in course of time.

४–३९

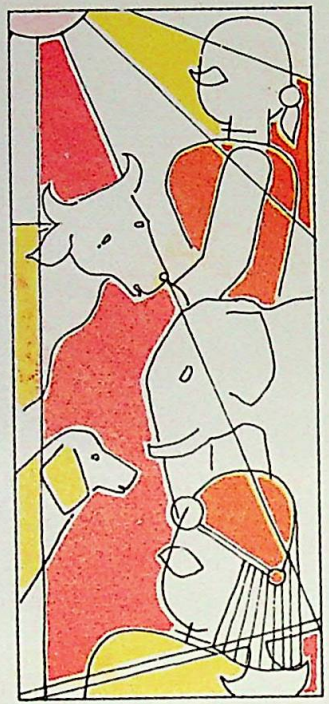
श्रद्धावाँल्लभते ज्ञानं
तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्ति-
मचिरेणाधिगच्छति ।।

He who has faith, who is dedicated to it, and who has subdued his senses, gains Knowledge; and having achieved Knowledge he soon attains the Supreme Peace.

५–२

संन्यासःकर्मयोगश्च
निःश्रेयसकारावुभौ ।
तयोस्तु कर्मसंन्यासात्
कर्मयोगो विशिष्यते ।।

Renunciation of action and Yoga of action, both lead to liberation. But of the two, Yoga of action is superior to the renuciation of action.



५–५
यत्सांख्यैः प्राप्यते स्थानं
तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च
यः पश्यति स पश्यति ।।

That place which is reached by men of renunciation is also reached by men of action. He who sees renunciation and action as one, sees truly.

५–१८
विद्याविनयसंपन्ने
ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च
पण्डिताः समदर्शिनः ।।

Sages look upon with an equal eye, a learned and humble Brahmin, a cow, an elephant, a dog and even an outcaste.

५–१९
इहैव तैर्जितः सर्गो
येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म
तस्माद् ब्रह्मणि ते स्थिताः ।।

Those whose mind is rested in equality have overcome this world even here. Brahman is flawless and equal. Therefore, they are established in Brahman.

५–२२

ये हि संस्पर्शजा भोगा
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ।।

Pleasures born of contact with wordly objects are only sources of pain,for they are temporary,having a beginning and an end,O Kaunteya,the wise man does not rejoice in them.

५–२९

भोक्तारं यज्ञतपसां
सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां
ज्ञात्वा मां शान्तिमृच्छति ।।

Having known Me as the Enjoyer of all sacrifices and austerities,the Supreme Lord of all worlds,the Friend of all living beings,he attains peace.

६–५

उद्धरेदात्मनात्मानं
नात्मानमवसादयेत् ।
आत्मेव ह्यात्मनो बन्धु-
रात्मैव रिपुरात्मनः ।।

Let a man uplift himself by his own Self,let him not degrade himself,for the Self alone is the friend of the Self,and the Self alone is the enemy.

६–६

बन्धुरात्मात्मनस्तस्य
येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे
वर्तेतात्मैव शत्रुवत् ।।

For him who has conquered himself, the Self is a friend, but for him who has failed to conquer, the Self remains an enemy like an external foe.

६–३०

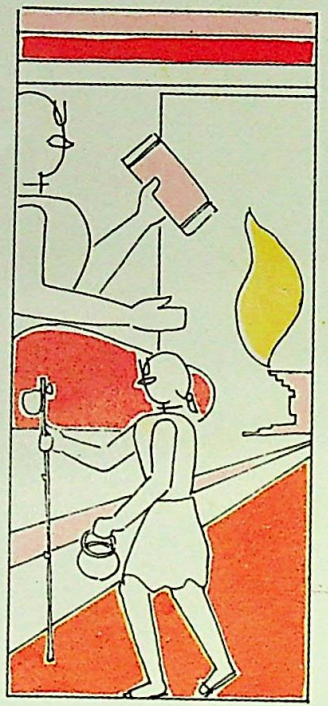
यो मां पश्यति सर्वत्र
सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि
स च मे न प्रणश्यति ।।

He who sees Me everywhere and sees everything in Me, I am not lost to him nor is he lost to Me.

६–३२

आत्मौपम्येन सर्वत्र
समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं
स योगी परमो मतः ।।

O Arjuna, he who sees equality everywhere, in the likeness of his own Self, whether in pleasure or in pain, is considered the highest Yogi.



६–३५

असंशयं महाबाहो
मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय
वैराग्येण च गृह्यते ।।

O mighty-armed,the mind is undoubtedly difficult to control and is restless,O Kaunteya,but by constant practice and detachment,it can be restrained.

६–४०

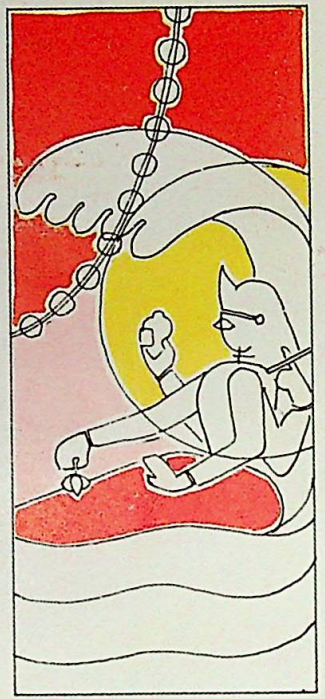
पार्थ नैवेह नामुत्र
विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्
दुर्गतिं तात गच्छति ।।

O Partha,neither in this world nor in the next,is there destruction for him,certainly one who does good,my friend,never comes to grief.

६–४१

प्राप्य पुण्यकृतां लोका-
नुषित्वा शाश्चतीः समाः ।
शुचीनां श्रीमतां गेहे
योगभ्रष्टोऽभिजायते ।।

Having reached the world of the righteous and having dwelt there for many years,he who has fallen from Yoga, is born again in the house of the pure and prosperous.



६–४३

तत्र तं बुद्धिसंयोगं
लभते पौर्वदैहिकम् ।
यतते च ततो भूयः
संसिद्धौ कुरुनन्दन ।।

There he regains the impressions of what he has developed in his former life,and with this he attempts again for perfection,O joy of the Kurus.

७–३

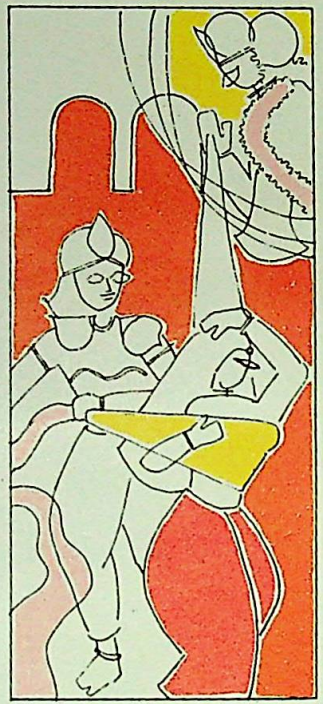
मनुष्याणां सहस्रेषु
कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां
कश्चिन्मां वेत्ति तत्त्वतः ।।

Among thousands of men hardly one strives for perfection and even among those who strive and achieve perfection,scarcely one knows Me in truth.

७–७

मत्तः परतरं नान्यत्
किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं
सूत्रे मणिगणा इव ।।

There is nothing superior than Me,O Dhananjaya.All that is here is strung on Me,like pearls on a thread.



७–१४

दैवी ह्येषा गुणमयी
मम माया दूरत्यया ।
मामेव ये प्रपद्यन्ते
मायामेतां तरन्ति ते ।।

This divine Maya - Illusion of Mine,consisting of the modes of material nature,is difficult to overcome.But those who have taken refuge in Me,they alone cross beyond it.

७–१६

चतुर्विधा भजन्ते मां
जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी
ज्ञानी च भरतर्षभ ।।

Four kinds of virtuous men worship Me, O Arjuna, the distressed, the seeker of knowledge, the desirer of wealth and the man of wisdom,O Bharata.

७-१७

तेषां ज्ञानी नित्ययुक्त
एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थ-
महं स च मम प्रियः ।।

Of these,the man of wisdom,who is always engaged in pure devotion, is the best. For I am very dear to him and he is dear to Me.

७–२१

यो यो यां यां तनुं भक्तः
श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां
तामेव विदधाम्यहम् ।।

In whatever form a devotee desires to worship Me, with faith, I make his faith, unflinching.

७–२५

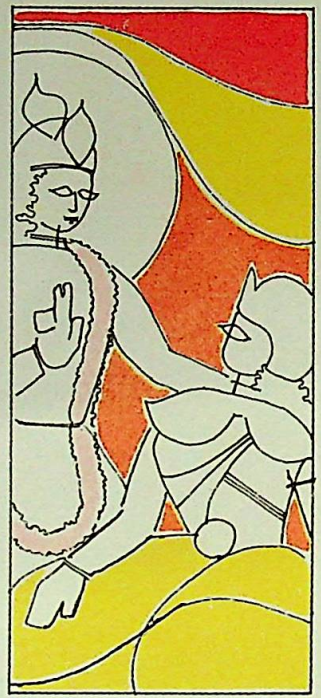
नाहं प्रकाशः सर्वस्य
योगमायासमावृतः ।
मूढोऽयं नाभिजानाति
लोको मामजमव्ययम् ।।

I am not manifest to all, veiled by My Yogamaya–Divine Illusion. The ignorant knows Me not as the Unborn and Imperishable.

८–६

यं यं वापि स्मरन्भावं
त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय
सदा तद्भावभावितः ।।

O Kaunteya, one who at the end, gives up the body, thinking of any being, to that being he goes, ever-absorbed in the thought of that being.



८–७

तस्मात्सर्वेषु कालेषु
मामनुस्मर युद्धच च ।
मय्यर्पितमनोबुद्धि-
र्मामेवैष्यस्यसंशयम् ।।

Therefore, at all times, remember Me, and fight, with mind and intellect fixed in Me, you shall undoubtedly come to Me alone.

८–१४

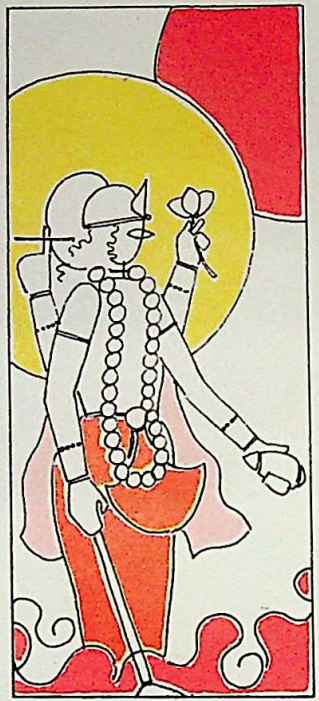
अनन्यचेताः सततं यो
मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ
नित्ययुक्तस्य योगिनः ।।

I am easily attainable by one who always remembers Me regularly, thinking of nothing else, ever-steadfast in Yoga, O Partha.

८–१५

मामुपेत्य पुनर्जन्म
दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः
संसिद्धिं परमां गताः ।।

After attaining Me, these great souls do not take rebirth, the abode of sorrow and temporary, as they have reached the highest perfection.



९–४

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ।।

This entire universe is pervaded by Me, in my Unmanifest form. All beings are in Me but I am not in them.

९–१७

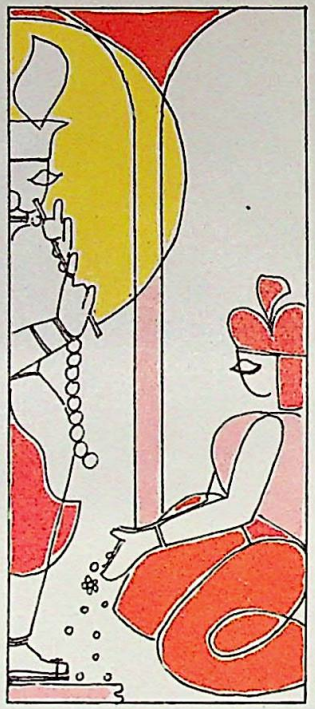
पिताहमस्य जगतो
माता धाता पितामहः ।
वेद्यं पवित्रमोंकार
ऋक्साम यजुरेव च ।।

I am the father of this universe, the mother, the supporter and the grandsire. I am what is to be known, the purifier, the syllable Om. I am also the Rik, the Sama and the Yajus as well.

९–१८

गतिर्भर्ता प्रभुः साक्षी
निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं
निधानं बीजमव्ययम् ।।

I am the goal, the sustainer, the master, the witness, the abode, the refuge and the dear friend, I am the creation and the dissolution, the foundation, the resting place and the imperishable seed.



९–२२

अनन्याश्चिन्तयन्तो मां
ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां
योगक्षेमं वहाम्यहम् ।।

But those who always worship Me, thinking of nothing else, to them, ever-striving, I give what they do not have and preserve what they already possess.

९–२६

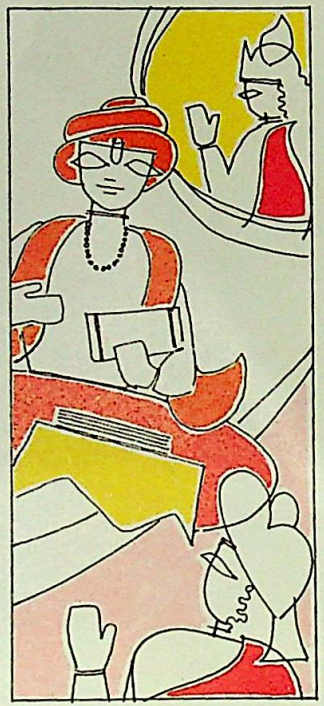
पत्रं पुष्पं फलं तोयं
यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृत-
मश्नामि प्रयतात्मनः ।।

He who offers Me with devotion, a leaf, a flower, a fruit or water, that offering of love, by the pure-minded, I accept.

९–२७

यत्करोषि यदश्नासि
यज्जुहोषि ददासि यत् ।
यत्तपस्यति कौन्तेय
तत्कुरुष्व मदर्पणम् ।।

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever austerities you practise, do that, O Kaunteya, as an offering to Me.



९–२९

समोऽहं सर्वभूतेषु
न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या
मयि ते तेषु चाप्यहम् ।।

I am equal to all, I am neither hateful nor dear to anyone; but those who worship Me with devotion, are in Me, and I am also in them.

९–३४

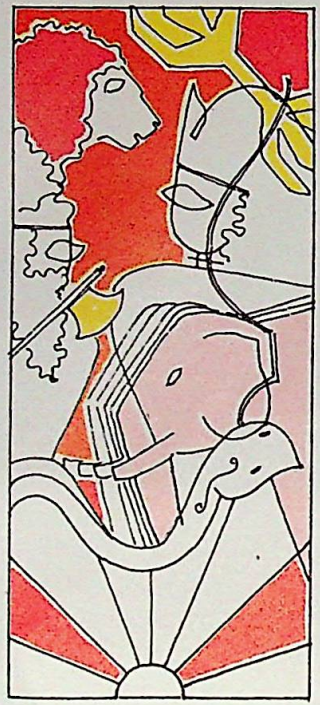
मन्मना भव मद्भक्तो
मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैव-
मात्मानं मत्परायणः ।।

Fix your mind on Me be devoted to Me, worship Me, bow down to Me, being totally absorbed in Me, taking Me as the Supreme Goal, surely you will come to Me.

१०–९

मच्चित्ता मद्गतप्राणा
बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं
तुष्यन्ति च रमन्ति च ।।

With their minds fully engaged in Me, with their lives fully devoted to Me, enlightening one another and even speaking of Me, they are satisfied and delighted.



१०–१०

तेषां सततयुक्तानां
भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं
येन मामुपयान्ति ते ।।

To those who are constantly devoted, and worship Me with love, I grant them intelligence by which they come to Me.

१०–४१

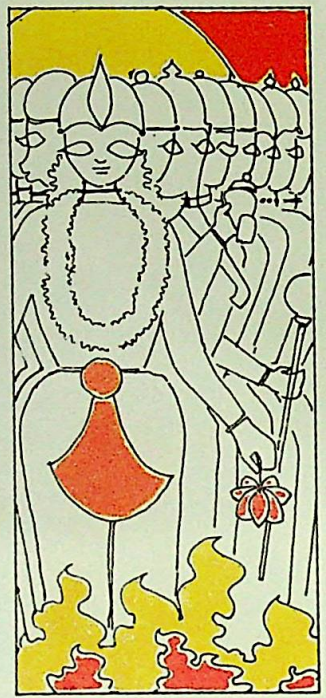
यद्यद्विभूतिमत्सत्त्वं
श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं
मम तेजोंSशसंभवम् ।।

Whatever that is glorious, prosperous and powerful, know that to have emerged from a spark of My splendour.

१०–४२

अथवा बहुनैतेन
किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्न-
मेकांशेन स्थितो जगत् ।।

But of what need is all this detailed knowledge for you, O Arjuna ? I pervade and support this entire universe, with a single fragment of Myself.



११–८
न तु मां शक्यसे द्रष्टु-
मनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः
पश्य मे योगमैश्वरम् ।।

But you are not able to behold Me with this human eye of yours, therefore I give you the divine eye, behold My supernatural power.

११–१२ संजय उवाच ।
दिवि सूर्यसहस्रस्य
भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्-
भासस्तस्य महात्मनः ।।

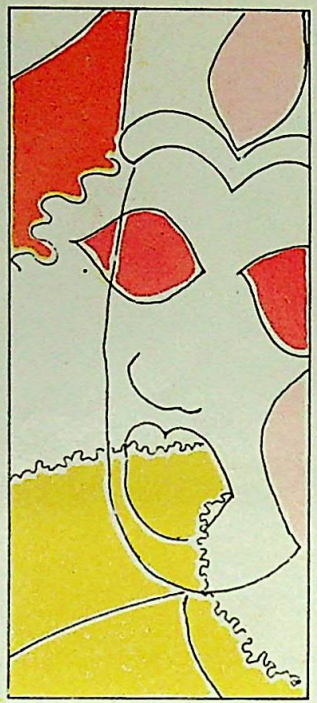
Sanjaya said :

If the radiance of a thousand suns were to blaze forth all at once, in the sky, that might resemble the splendour of that Supreme Being.

११–१६ अर्जुन उवाच ।
अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप ।।

Arjuna said :

I see Thy Unlimited Form on all sides, with many arms, stomachs, faces and eyes, but I see not Thy end, or middle or beginning, O Lord of the Universe, O Cosmic Form.



११–१८

त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ।।

Thou art the Imperishable, the Supreme Being, worthy to be realized, Thou art the resting place of this universe, the Undying Protector of the Eternal Law. In my opinion, Thou art the Primeval Purusha.

११–३२ श्रीभगवान उवाच ।

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृतः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः

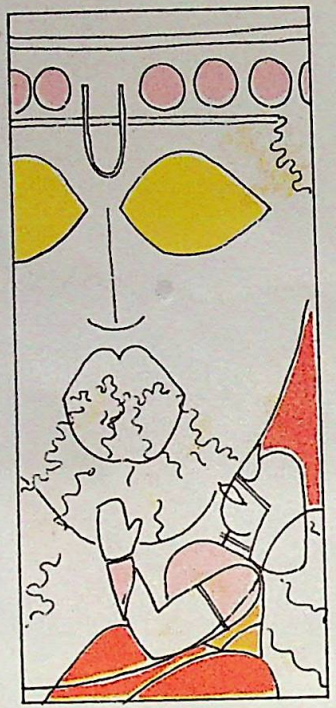
Krishna said :

I am Time, the great world-destroyer, engaged here in destroying the world. Except you, none of the warriors, arrayed in the opposing armies, shall live.

११–३३

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून भुंक्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ।।

Therefore, arise and obtain glory, conquering your enemies and enjoy a florishing kingdom. By Me alone they are already slain. You are merely an instrument, O Savyasacin.



११–४३ अर्जुन उवाच ।
पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ।।

Arjuna said :

Thou art the father of this world, of the moving and unmoving. Thou art the object of the worship and its venerable teacher. No one is equal to Thee, how can there be one, superior to Thee in the three worlds, O one of incomparable power?

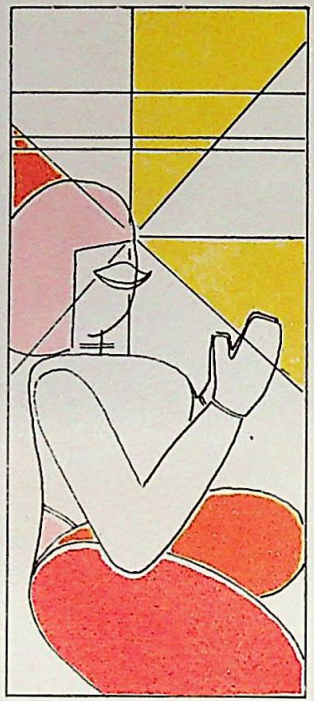
११–४४
तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीडचम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ।।

Therefore, bowing down and prostrating my body before Thee, I beg forgiveness, Adorable Lord. Thou should forgive me, as a father forgives his son, a friend his friend, a lover his beloved.

१२–६ श्रीभगवानुवाच ।
ये तु सर्वाणि कर्माणि
मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन
मां ध्यायन्त उपासते ।।

Krishna said :

But those who worship Me, renouncing all actions in Me, being attached to Me, meditating on Me, with single-minded devotion.....



१२–७

तेषामहं समुद्धर्ता
मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ
मय्यावेशितचेतसाम् ।।

For them, whose minds are fixed on Me I become, not before long, O Partha, the Saviour from the ocean of birth and death.

१२–१५

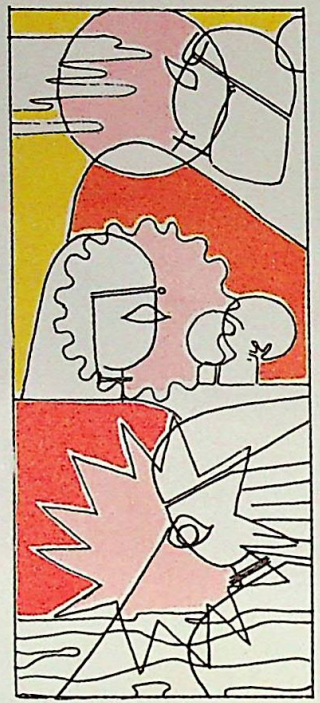
यस्मान्नोद्विजते लोको
लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगै-
र्मुक्तो यः स च मे प्रियः ।।

He, by whom the world is not agitated and who cannot be agitated by the world, who is free from joy, distress, fear and anxiety; he is dear to Me.

१२–१६

अनपेक्षः शुचिर्दक्ष
उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी
यो मद्भक्तः स मे प्रियः ।।

He who is free from wants, is pure, skilled, neutral, untroubled, who has renounced all endeavours, he who is My devotee, is dear to Me.



१४–९

सत्वं सुखे संजयति
रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः
प्रमादे संजयत्युत ।।

Sattwa – goodness binds one to happiness, Rajas – passion to action, and Tamas – dullness, shrouds knowledge and binds one to negligence.

१४–१७

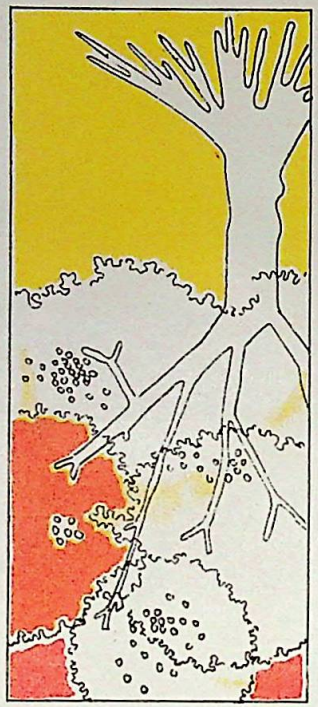
सत्त्वात्संजायते ज्ञानं
रजसो लोभ एव च ।
प्रमादमोहौ तमसो
भवतोऽज्ञानमेव च ।।

Knowledge arises from goodness, greed from passion, and negligence, delusion and ignorance from dullness.

१४–१८

ऊर्ध्वं गच्छन्ति सत्त्वस्था
मध्ये तिष्ठन्ति राजसाः ।।
जधन्यगुणवृत्तिस्था
अधो गच्छन्ति तामसाः ।।

Those abiding in goodness rise upwards, those in passion remain in the middle and those situated in dullness, the lowest guna, they go downwards.



१४–२४

समदुःखसुखः स्वस्थः
समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीर-
स्तुल्यनिन्दात्मसंस्तुतिः ।।

Undisturbed in pleasure and pain, who dwells in the Self, to whom a clod of earth, a stone, a piece of gold are alike, to whom the desirable and undesirable are same, who is steady, equal in censure and praise.....

१४–२५

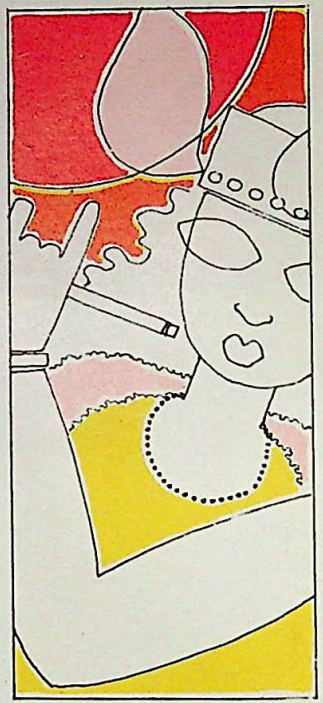
मानापमानयोस्तुल्य-
स्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी
गुणातीतः स उच्यते ।।

He who is the same in honour and dishonour, the same to friend and foe, renouncing all acivities, he is said to have transcended the modes of nature.

१५–१

ऊर्ध्वमूलमधःशाख-
मश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि
यस्तं वेद स वेदवित् ।।

The wise speak of the imperishable Aswattha tree, as having its roots above and its branches below, whose leaves are the Vedas, he who knows it is the knower of the Vedas.



१५–५

निर्मानमोहा जितसंगदोषा
अध्यात्मनित्या विनिवृत्तकामाः
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै–
र्गच्छन्त्यमूढाः पदमव्ययं तत् ।।

Those who are free from pride and illusion, who have conquered the evil of attachment, dwelling constantly in the Self, disassociated from desires, freed from the dualities known as pleasure and pain, the undeluded, attain the Eternal State.

१५–६

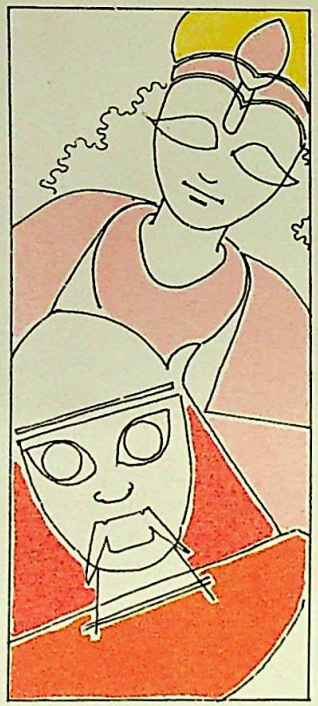
न तद्भासयते सूर्यो
न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते
तद्धाम परमं मम ।।

Where the sun does not shine, nor the moon, nor fire, to which having reached one does not return, that is My Supreme Abode.

१५–१५

सर्वस्य चाहं हृदि संनिविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ।।

I am seated in the hearts of all, from Me comes memory and knowledge, as well as their loss. I am indeed what is to be known in all the Vedas; I am the author of the Vedanta, and the knower of the Vedas as well.



१६–१

अभयं सत्वसंशुद्धि-
ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च
स्वाध्यायस्तप आर्जवम् ।।

Fearlessness, purity of mind, steadfastness in Yoga of knowledge, charity, self-control, sacrifice, study of the scriptures, austerity, simplicity....

१६–२

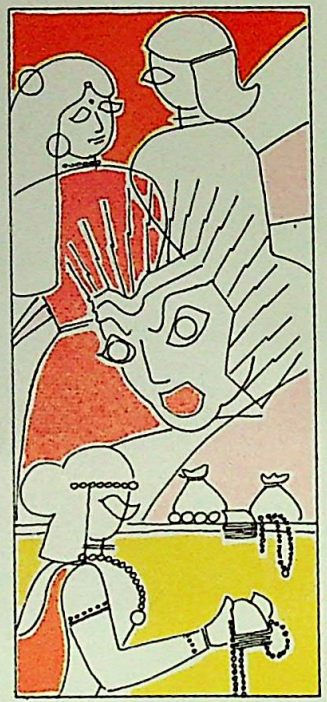
अहिंसा सत्यमक्रोध-
स्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं
मार्दवं ह्रीरचापलम् ।।

Non-violence, truth, absence of anger, renunciation, tranquility, aversion to fault-finding, compassion for all living beings, absence of greed, gentleness, modesty and determination....

१६–३

तेजः क्षमा धृतिः शौच-
मद्रोहो नातिमानिता ।
भवन्ति संपदं देवी-
मभिजातस्य भारत ।।

Vigour, forgivess, fortitude, purity, freedom from envy and pride, these belong to one born of divine nature, O Bharata.



१६–४

दम्भो दर्पोऽभिमानश्च
क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य
पार्थ संपदमासुरीम् ।।

Hypocrisy, arrogance, self. conceit, anger, harshness and ignorance, these qualities belong to one of demoniac nature, O Partha.

१६–२१

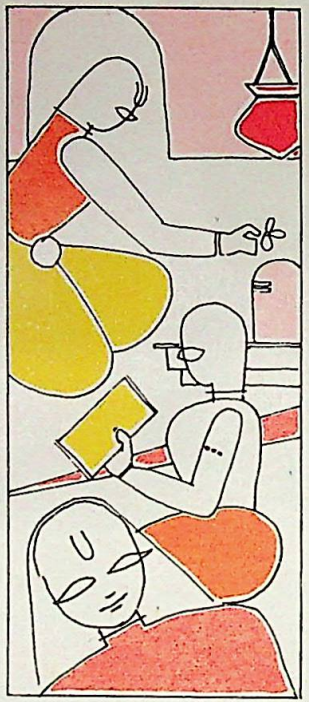
त्रिविधं नरकस्येदं
द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभ-
स्तस्मादेतत्त्रयं त्यजेत् ।।

There are three gates leading to this hell, destructive of the Self - lust, anger and greed Therefore, one should abandon these three.

१७–३

सत्त्वानुरूपा सर्वस्य
श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो
यो यच्छ्रद्धः स एव सः ।।

The faith of every individual, O Bharata, is in accordance with his nature, Man consists of his faith, what his faith is, so indeed he is.



१७–१४

देवद्विजगुरुप्राज्ञ-
पूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च
शारीरं तप उच्यते ।।

The worship of the Gods, the twice-born, the teachers and the wise, purity, straightforwardness, celibacy, non-violence, this is called the austerity of the body.

१७–१५

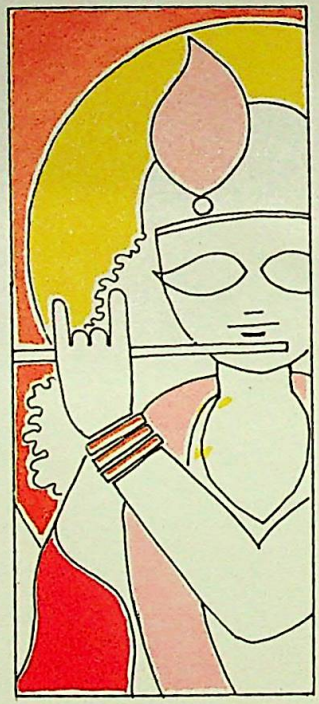
अनुद्वेगकरं वाक्यं
सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव
वाङ्मयं तप उच्यते ।।

Agreeable words, truthful, pleasing and beneficial, and the regular recitation of the Vedas, these are said to be the austerity of speech.

१७–१६

मनःप्रसादः सौम्यत्वं
मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्
तपो मानसमुच्यते ।।

Serenity of mind, gentleness, silence, self-control, purity of the mind, these constitute the austerity of the mind.



१७–२८

अश्रद्धया हुतं दत्तं
तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ
न च तत्प्रेत्य नो इह ।।

Anything offered in sacrifice or given as alms, any penance practised or any rite observed, without faith, is called A-sat, O Partha, is not for this life or the next.

१८–६१

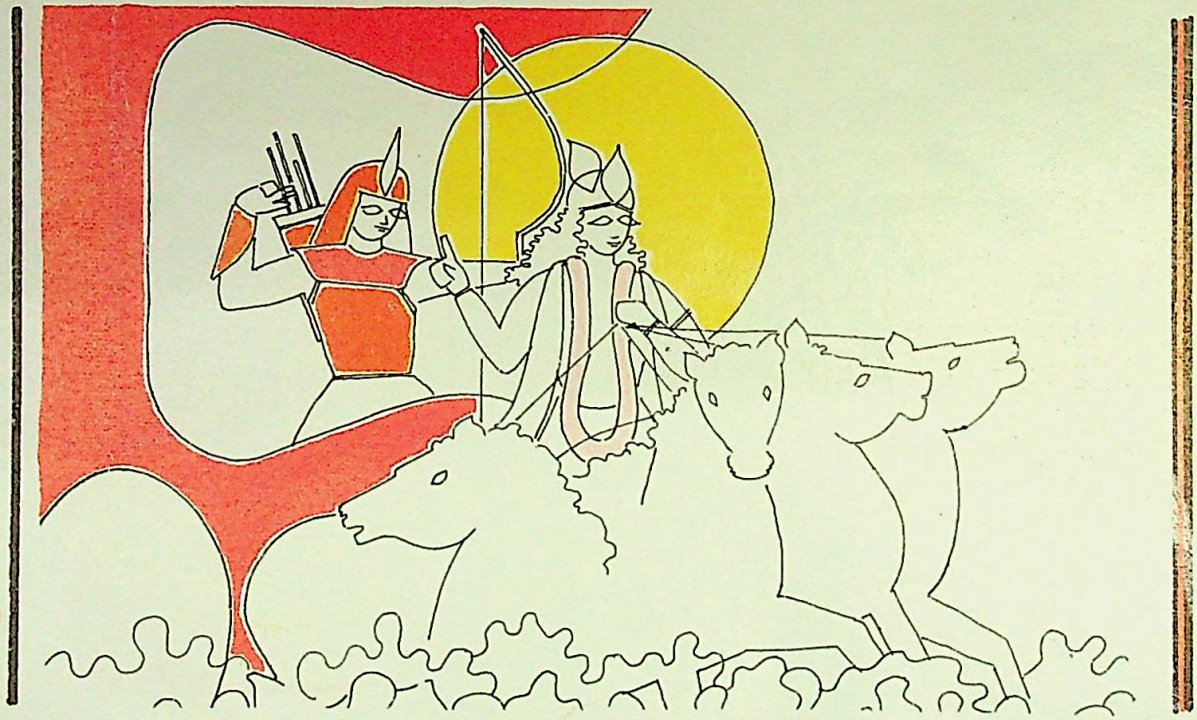
ईश्वरः सर्वभूतानां
हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि
यन्त्रारूढानि मायया ।।

The Lord resides in the hearts of all beings, O Arjuna, causing them to revolve, by his illusive power, as if they were mounted on a machine.

१८–६६

सर्वधर्मान्परित्यज्य
मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो
मोक्षयिष्यामि मा शुचः ।।

Abandoning all duties, surrender yourself to Me alone, I will deliver you from all sins, grieve not.



Wherever there is Krishna, the Lord of Yoga, wherever there is Partha, the archer, there is fortune, victory, prosperity and morality. That is my conviction.

Sanjaya said

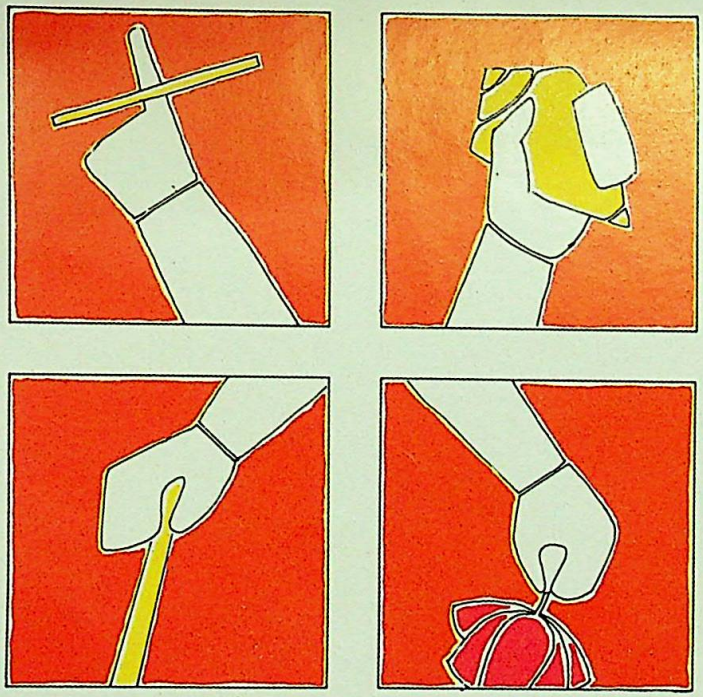
१८–७८ संजय उवाच ।

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ।।

इति
श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे
श्लोकसंक्षेपः समाप्तः ।।

राष्ट्रिय संस्कृत संस्थान
जयपुर परिसर, जयपुर
पुस्तकालय
क्रमांक.....

।। श्रीकृष्णार्पणमस्तु न मम ।।



राजस्थान अभिलेखागार संग्रहालय
जयपुर परिसर, जयपुर
क्रमांक ६७

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SANSKRIT SEVA SAMITI AHMEDABAD